Christ’s victory over death proclaims a second chance for all, pope says

VATICAN CITY (CNS)—The Easter Vigil—“with the fire, sharing of light from the paschal candle, the renewal of baptismal promises and the proclamation that Jesus has risen”—assures people that it is never too late to start again, Pope Francis said.

“It is always possible to begin anew, because there is a new life that God can awaken in us in spite of all our failures,” the pope said on April 3 during his celebration of the Easter Vigil.

With Italy in lockdown due to the COVID-19 pandemic, Pope Francis celebrated a pared-down Easter Vigil at the Altar of the Chair in St. Peter’s Basilica with an estimated 200 people present, and returned the next morning with a similarly small congregation for Easter Mass and to give his blessing “urbi et orbi” (to the city and the world).

The vigil was simpler than usual, but there still was the blessing of the fire, which blazed at the foot of the basilica’s main altar, and the lighting of the Easter candle. Then, the darkened basilica slowly began to glow with the light of candles being shared by the concelebrants and the faithful present.

In his homily at the vigil, the pope said the Gospel proclamation of the Resurrection and the angel’s invitation to the women at Jesus’ tomb to “go to Galilee” (Mk 16:7) was a call to return to “the place where the Lord first sought them out and called them to ‘begin anew,’” the pope said.

Although his followers often misunderstood Jesus and even abandoned him “in the face of the cross,” he still urges them to “begin anew,” the pope said.

“In this Galilee,” the pope said, “we learn to be amazed by the Lord’s infinite love, which opens new trails along the path of our failures.”

The pope said the call to return to Galilee also means to set out on a new path, away from the past.

Catholics from across the archdiocese joyfully return to chrism Mass during Holy Week

By Sean Gallagher

“What a difference a year makes.”

Archbishop Charles C. Thompson happily shared that thought at the start of the annual archdiocesan chrism Mass celebrated on March 30, Tuesday of Holy Week, at St. Peter and Paul Cathedral in Indianapolis.

During Holy Week in 2020, churches throughout central and southern Indiana and around the world were shuttered because of the coronavirus pandemic in an effort to stop the spread of COVID-19.

As a result, the archdiocesan chrism Mass was postponed until June 29. Those taking part in the liturgy were confined to priests serving in the archdiocese.

See CHRIST, page 10

Priests serving in central and southern Indiana raise their hands in prayer during the blessing of chriɔm on March 30 during the annual archdiocesan chrism Mass at St. Peter and Paul Cathedral in Indianapolis. Standing in the front row are Fathers James Bonke, left, Joseph Feltz and George Plaster. (Photo by Sean Gallagher)
Easter season is time to seek the risen Lord, experience joy, pope says

The Gospel witnesses to the Resurrection, he said, “report an important detail: the risen Jesus bears the marks of the wounds in his hands, feet and side. These wounds are the everlasting seal of his love for us. All those who experience him in person in body or spirit can find refuge in these wounds and, through them, receive the grace of the hope that does not disappoint.”

“May the light of the risen Jesus be a source of rebirth for migrants fleeing from the place of their origin, for a country that has not yet dawned, a light dimmed or a dream shattered,” he said. “Open your heart with amazement to the message of Easter: Do not be afraid, he has risen! He awaits you with surprises.” He said: “Risen from the dead, Jesus never ceases to amaze us.”

“May this scandalize us, he said. “Armed conflicts have not ended, and military arsenals are being strengthened.”

“In this Easter season,” he said, “my prayer is for those who are farthest from the ritual of the Christian life, the streets we travel every day, the corners of our cities,” the pope said. “There the Pope goes ahead of us and makes himself present in the lives of those around us, those who share in our day, our home, our work, our difficulties and hopes.”

Pope Francis said Jesus calls on all Christians today to “overcome barriers, break prejudices,” and to recognize the “Lord” here in our Galilees, in everyday life.

“The hour of this night, you are experiencing also amid the days of darkness that has not yet dawned, a light dimmed or a dream shattered,” he said. “Open your heart with amazement to the message of Easter: Do not be afraid, he has risen! He awaits you in Galilea.”

Pope Francis did not preach at the Easter morning Mass, which was celebrated in St. Peter’s Basilica rather than from the balcony of the Apostolic Palace, as is customary.

As is customary, Pope Francis did not distribute the paschal candle from the altar at St. Peter’s Basilica at the Vatican on April 3.

The Easter Vigil was celebrated in a near-empty basilica for the second year in a row as Italy continues to fight the COVID-19 pandemic.

April 10 – 10 a.m. CST 
Diocesan ordinations at Archabbe Church of Our Lady of Einsiedeln, St. Meinrad

April 11 – 8 a.m. CST 
Mass at St. Michael Church, Cannelton

April 11 – 10:30 a.m. CST 
Mass with First Holy Communion at St. Pius V Church, Troy

April 13 – 10:30 a.m. 
Priest Personnel Board meeting at Archbishop Edward T. O’Meara Catholic Center, Indianapolis

April 13 – 7 p.m. 
Confirmation Mass for youths of St. Jude Parish in Indianapolis, at SS. Peter and Paul Cathedral, Indianapolis

April 14 – 7 p.m. 
Confirmation Mass for youths of St. Jude Parish in Indianapolis, at SS. Peter and Paul Cathedral

April 15 – 10 a.m. 
Leadership Team meeting at Archbishop Edward T. O’Meara Catholic Center

April 15 – 3:30 p.m. 
Catholic Community Foundation Advisory Board meeting at Archbishop Edward T. O’Meara Catholic Center

April 15 – 7 p.m. 
Confirmation Mass for youths of St. Roch Parish in Indianapolis, at SS. Peter and Paul Cathedral

April 16 – 6:30 p.m. 
Legacy Gala Dinner in support of Catholic Charities, archdiocesan Catholic schools and Bishop Simon Bruté College Seminary at JW Marriott Hotel, Indianapolis

April 18 – 2 p.m. 
Confirmation for youths of St. Paul Catholic Center and St. Charles Borromeo Parish, both in Bloomington, at St. Paul Catholic Center, Bloomington

April 18 – 5 p.m. 
Confirmation for youths of St. Martin of Tours Parish, Martinsville; St. John the Apostle Parish, Bloomington; St. Vincent de Paul Parish, Bedford; St. Mary Parish, Mitchell; Our Lady of the Springs Parish, French Lick; and St. Jude the Apostle Parish, Spencer, at St. John the Apostle Church, Bloomington

April 20 – 7 p.m. 
Confirmation Mass for youths of St. Roch Parish in Indianapolis, at SS. Peter and Paul Cathedral

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

Copyright © 2021 Criterion Press Inc.

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

The Criterion is published weekly except the last week of December and the first week of January.

The Criterion ISSN (0154-4350) is published weekly except the last week of December and the first week of January.

Contact: Editor: Mike Kroks
Assistant Editor: John Shaughnessy
Reporters: Sam Gallagher
Natalie Hogue
Graphic Designer/Online Editor: Brandon A. Evans
Executive Assistant: Ann Lewis

April 10 – 7 p.m. 
Confirmation Mass for youths of Immaculate Heart of Mary Parish in Indianapolis, at SS. Peter and Paul Cathedral

April 16 – 7 p.m. 
Confirmation for youths of St. Paul Catholic Center and St. Charles Borromeo Parish, both in Bloomington, at St. Paul Catholic Center, Bloomington

April 18 – 2 p.m. 
Confirmation for youths of St. Paul Catholic Center and St. Charles Borromeo Parish, both in Bloomington, at St. Paul Catholic Center, Bloomington

April 18 – 5 p.m. 
Confirmation for youths of St. Martin of Tours Parish, Martinsville; St. John the Apostle Parish, Bloomington; St. Vincent de Paul Parish, Bedford; St. Mary Parish, Mitchell; Our Lady of the Springs Parish, French Lick; and St. Jude the Apostle Parish, Spencer, at St. John the Apostle Church, Bloomington

April 20 – 7 p.m. 
Confirmation Mass for youths of St. Roch Parish in Indianapolis, at SS. Peter and Paul Cathedral

VATICAN CITY (CNS)—The Easter season, which lasts until Pentecost, is a time for rejoicing and for always seeking out the risen Christ, Pope Francis said.

“To find Christ means to discover peace of heart,” he said on April 5 as he led the recitation of the Regina Coeli prayer from the library of the Apostolic Palace.

With Italy in another COVID-19 lockdown, the midday recitation was livestreamed.

But Pope Francis reminded viewers how the women who went to visit Jesus’ tomb and found it empty, “after initially being shaken, experience great joy in discovering the Master alive.”

“In this Easter season,” he said, “my wish is that everyone might have the same spirit, even welcoming in our hearts, in our homes and in our families the joyful proclamation of Easter: ‘Christ, having risen from the dead dies no more; death will no longer have dominion over him.’

From Easter to Pentecost, Catholics pray the ‘Regina Coeli’ in place of the Angelus prayer as an affirmation of the joy of the Resurrection they should experience throughout the Easter season, he said. The prayer begins, “Queen of Heaven, rejoice, alleluia,” because “now Mary’s joy is complete: Jesus lives, love has conquered. May this be our joy as well!”

After Jesus was buried, the authorities ordered a stone rolled in front of the tomb to keep the disciples from stealing Jesus’ body. The stone, the pope said, “was supposed to be the seal of the victory of evil and death.”

But the Gospel of Matthew says, “There was a great earthquake: for an angel of the Lord descended from heaven, approached, rolled back the stone, and sat upon it.” (Mt 27:2)

And all of the plans and defenses of Jesus’ enemies and persecutors were in vain,” he said. “The image of the angel sitting on the stone before the tomb is the concrete, visible manifestation of God’s victory over evil, of Christ’s victory over the prince of this world, of light over darkness.”

The Criterion • 1400 N. Meridian St. • Indianapolis, IN 46202-2367

Easter season is time to seek the risen Lord, experience joy, pope says

Pope Francis lights the paschal candle at the start of the Easter Vigil in St. Peter’s Basilica at the Vatican on April 3. The Easter Vigil was celebrated in a near-empty basilica for the second year in a row as Italy continues to fight the COVID-19 pandemic. (CNS photo/Remo Casilli, Reuters)
Are increased vaccinations a genuine sign of hope this Easter?

WASHINGTON (CNS)—It’s been said before, in different ways, in different contexts: “the beginning of the end,” “light at the end of the tunnel,” “our long national nightmare is over,” and so on.

But as the coronavirus pandemic enters its second year, the increasing number of vaccinations may qualify as an authentic sign of hope as the Easter season draws upon us.

President Joe Biden’s target of 100 million shots in the first 100 days of his presidency was eclipsed at the halfway point. The total number of vaccinations injected in Americans through April 1 stood at 153,631,404, with 3,358,112 doses administered on April Fool’s Day—and that’s no joke.

The federal Labor Department’s monthly first-Friday jobs report on April 2 showed a gain of 916,000 jobs from the month before.

“It is a very positive jobs report, very strong—much stronger than anticipated—by me and by many other economists,” said Nicole Smith, chief economist at Georgetown University’s Center for Education and the Workforce. Smith noted she was figuring on about 500,000 jobs being added to the economy, but instead nearly twice that figure was reported.

What does this reflect? Hope. Smith used the word “optimism.” And the source of that optimism? “Americans are now being vaccinated,” she replied, “so they feel more confident about going out there and actually working.”

Women did particularly well in the past month, as employment in the hospitality and restaurant fields surged. Smith noted.

There is more reason for hope, she added, as the 9.9 million American Rescue Plan bill was signed into law in March, and Biden has proposed a $2 trillion American Jobs Plan. He added that if we should tackle infrastructure and a host of other needs. If hope is a silver lining, there are still dark clouds.

As of The Criterion going to press, 21 states have either lifted mask-wearing rules or never had them in the first place. Some states are reporting a spike in COVID-19 cases, with more contagious and possibly more deadly variants, that could signal a fourth wave of the coronavirus. And as of April 6, 554,000 doses of COVID-19 in the United States alone.

While some of the world’s poorest nations are now getting their first shipments of vaccines, many others still have none; the world’s richer nations have been taking care of their own citizens first. But even within the United States, older residents have either little computer savvy or a stable internet connection, choosing instead to make reservations by phone. West Virginia also eschewed vaccine sites at chain drugstores and supermarkets, opting for county and local health departments.

Even the economy offers signs of hope. The federal Labor Department’s monthly first-Friday jobs report on April 2 showed a gain of 916,000 jobs from the month before.

“It is a very positive jobs report, very strong—much stronger than anticipated—by me and by many other economists,” said Nicole Smith, chief economist at Georgetown University’s Center for Education and the Workforce. Smith noted she was figuring on about 500,000 jobs being added to the economy, but instead nearly twice that figure was reported.

What does this reflect? Hope. Smith used the word “optimism.” And the source of that optimism? “Americans are now being vaccinated,” she replied, “so they feel more confident about going out there and actually working.”

Women did particularly well in the past month, as employment in the hospitality and restaurant fields surged. Smith noted. There is more reason for hope, she added, as the 9.9 million American Rescue Plan bill was signed into law in March, and Biden has proposed a $2 trillion American Jobs Plan.

He added that if we should tackle infrastructure and a host of other needs. If hope is a silver lining, there are still dark clouds.

As of The Criterion going to press, 21 states have either lifted mask-wearing rules or never had them in the first place. Some states are reporting a spike in COVID-19 cases, with more contagious and possibly more deadly variants, that could signal a fourth wave of the coronavirus. And as of April 6, 554,000 doses of COVID-19 in the United States alone.

While some of the world’s poorest nations are now getting their first shipments of vaccines, many others still have none; the world’s richer nations have been taking care of their own citizens first. But even within the United States, poorer racial and ethnic groups have been vaccinated at lower rates. In Iowa, representatives of the state’s four dioceses conducted a conference call on March 26 with the governor’s office, as both parties seek to erase inequities resulting in lower vaccination rates for immigrants, refugees, Hispanics, African Americans and other groups, such as workers in Iowa’s many meatpacking plants.

“In virtually all cases, we are talking ‘essential workers,’” many of whom, particularly at the packing plants, are at greatest risk of exposure and once exposed, passing it on to the larger community,” said Glenn Leach, a longtime volunteer in the Diocese of Davenport.

“We are concerned not only for the immigrant-refugee worker and family populations, but the folks that they see and can expose,” Leach told The Catholic Messenger, Davenport’s diocesan newspaper. He described such a scenario: “Father, mother exposed at work. Pass to children. Children go to school, play with and expose others. Parents shop, expose others.”

Economically speaking, the unemployment rate may be at 6%, but the economy is still down 8.4 million jobs since the pandemic’s start in March 2020, said Elise Gould, a senior economist at the Economic Policy Institute. Were jobs added at the same pre-pandemic rate over the past year plus, the U.S. is short 11 million jobs, she added.

Gould said, in an April 2 analysis of the Labor Department report, that nearly 14 million people could be added to the 9.7 million Americans officially described as unemployed if one includes people getting fewer hours and less pay due to the pandemic; those out of the workforce but not part of the count; unemployed workers who went untouched; and those mistakenly classified as “employed, and at work.”

Still, hope is legitimate—and not false solely because it hasn’t been fully realized.

“When people are living through a period of much stress, the ability to generate hope and maintain it are one of the crucial variables, whether people can adapt to big upheavals and challenges in their life,” said Adam Brown, a faculty member of the psychology department at the New School for Social Research in New York City.

Brown cited a research campaign at Emory University in Atlanta that indicates “the more people know about their parents’ histories, the more people know about their grandparents’ histories, there are higher levels of self-esteem. There’s something about these stories that enable us to contextualize and relate to our current stressors.”

He added. “Whether we’re talking about the story of Easter, the story of Passover, especially during spring, I think there are absolutely stories—and key messages in those stories—that we can draw on to imagine that sense of hope when there is so much fear, so much darkness, so much uncertainty.”

Brown added one caveat: “I’m not a theologian.”

But Paige Hochschild is. A moral theologian, her chair of the theology department at Mount St. Mary’s University in Emmitsburg, Md. Hope, Hochschild said, is “a great way to think about Easter.” Moreover, “maybe vaccination provides a kind of hope.”

More germane to her thinking, though, is that “part of the Catholic faith-and-reason thing is that we take the best scientific evidence that we have, admitting that it’s going to be somewhat limited, and we do things for the common good.”
Easter celebrates life

During the Easter season, Christians celebrate life. More specifically, we celebrate the great victory that was won when Christ surrendered to death in order to restore life to its predominate place in the realm of existence. Because of Christ’s resurrection, life now has the last word. We rejoice during Easter because we know that sin and death have been conquered by love, the animating principle of all life.

Of course, we human beings still sin, and we all have to die, but we believe that life triumphs in the end. That’s why we are adamant in our defense of life.

It’s why we treat all of God’s creation—life itself—with profound reverence and respect.

As Pope Francis reminds us constantly, we are guarantors of the idea that we are free to cast life aside or abuse what God has made casually and without regard for its dignity. Life is a precious gift to be nurtured, cherished and protected always.

The Catholic Church believes and teaches that all human life is sacred from conception to natural death because each person is created in the image and likeness of God. That is why we oppose all threats to human life and protect always.

We have rights and duties as women and men made in the image and likeness of God, and Easter affirms our responsibilities as people who have been liberated from the death grip of selfishness and sin.

Our Church also vigorously defends the idea that all creation is to be reverenced as the sacred instrument of God’s tender love and mercy. The air we breathe, the land we cultivate, the water we drink and the minerals we unearth as sources of energy and fuel are all precious in the sight of God. These are gifts to be treasured and used carefully for the common good. They are not to be exploited, wasted or discarded carelessly.

Quoting from his encyclical “Laudato Si’,” on Care for Our Common Home,” our Holy Father observes: “The encyclical “Laudato Si’” is fully aware that all creation is interconnected. It also highlights our need to listen to the cry of the poor and, at the same time, to the cry of creation. Compassion and attentive listening leads in turn to effective care for the Earth, our common home, and for our brothers and sisters in need. Here I would once again point out that “a sense of deep communion with the rest of nature cannot be authentic if our hearts lack tenderness, compassion and concern for our fellow human beings. Peace, justice and care for creation are three inherently connected questions, which cannot be separated in such a way as to be treated individually, lest we fall back into reductionism” (#15-16).

Jesus’ death on the cross and his miraculous resurrection have restored life to its full dignity. No longer can the culture of death claim domination over us. Life is triumphant, and Jesus, the Lord of Life, claims us as his own.

Because we celebrate life, during this Easter season and always, we insist on the dignity and human rights of all people regardless of race, religion, gender, sexual orientation, political preferences, economic or social standing. We defend the civil rights of everyone. We reject all forms of hatred, prejudice and bias. We accept all people of good will, and we recognize every one—including people we dislike or disagree with—as sisters and brothers in the one family of God.

Life has the last word—always. Let us respecte and be glad. Alleluia!

—Daniel Conway

Letter to the Editor

Catholic media are accurate, honest and trustworthy sources of news, reader says

As the Easter issue of The Criterion, the April 2 edition appropriately contains many articles proclaiming the joy of the Resurrection.

However, it was hard for me to feel much joy when I got to pages 8-9, which contained four articles from Catholic News Service (CNS): fear of continued societal unrest for faith communities in Minnesota; a worsening humanitarian crisis at our southern border; a mass shooting in Colorado; and an increasing political violence in Myanmar.

I pray that our risen Lord will bring peace and healing to all those affected by these tragedies.

I was struck by the balanced reporting of facts and the sensitivity to the dignity of all persons involved in these articles, which stand in stark contrast to how these particular events have been portrayed by most other news sources (if even reported at all).

I suppose journalistic integrity has become so scarce in our ubiquitous “mainstream media” that I am genuinely surprised to see it anywhere.

So I thought I would take this opportunity to thank the staffs of CNS and The Criterion for remaining among the diminishingly few accurate, honest and trustworthy sources of national and global news.

Because of, not in spite of, their mandatory and explicit Catholic viewpoints, these organizations report information in a far more fair and honorable manner than any secular news agency is capable of—even if I can only pray that we all soon have happier news to report.

May peace of Christ be with all of us.

Dr. Patrick Knerr
Plainfield

Opinion
El hecho de que Dios sea misericordioso, además de justo, significa que los pecadores tenemos esperanza. Como rezamos en el Salmo 130: "Señor, si te fijaras en nuestros pecados, ¿quién podría sostenerse en tu presencia? Pero en ti hallamos perdón, para que seamos salvados de nuestros pecados." La misericordia es posible gracias a un gran amor. Puesto que Dios nos ama tanto envió a su único Hijo a dar su vida por nosotros y por la sangre de Cristo hemos sido perdonados y redimidos. Fuimos liberados de la esclavitud del pecado y de la muerte por el amor inagotable de nuestro Dios trino (Padre, Hijo y Espíritu Santo), cuya misericordia es más profunda que el océano y cuyo perdón se extiende más allá de las estrellas del cielo. La misericordia es un don que se debe compartir. Como vemos en la primera lectura de los Hechos de los Apóstoles (He 3:1-6), la respuesta de los primeros cristianos a la misericordia con que se les mostró fue compartir generosamente con los demás. Y los apóstoles daban un testimonio poderoso de la resurrección del Señor Jesús, y la gracia de Dios sobrentendía en todos ellos. Y no había entre ellos ningún necesitado, porque todos los que poseían terrenos o casas, los vendían, y el dinero de lo vendido lo llevaban y lo ponían en manos de los apóstoles, y éste era repartido según la necesidad de cada uno (He 4:31-35).

La unidad entre nosotros exige misericordia: buscar el perdón de nuestros pecados, así como el perdón de los pecados cometidos contra nosotros; es el único camino hacia la paz y el reconocimiento del perdón de Dios. La misericordia de este domingo, nuestro Señor rescatado, hace la conexión entre el perdón y la paz cuando dice: "Y los que perdonaron a sus hermanos en la tierra, también los perdonará el Padre en el cielo." (Mt 6:14).

En su historia visita a Irak el mes pasado, el papa Francisco nos recordó que "la paz no puede llegar a través de la violencia, sino por el reconocimiento del perdón y el reconocimiento de la sinceridad y de la sinceridad en la palabra de Dios, en el rostro de la misericordia, podemos alcanzar la paz." (La Razon, 11/218)

El hecho de que Dios sea misericordioso, además de justo, significa que los pecadores tenemos esperanza. Como rezamos en el Salmo 130: "Señor, si te fijaras en nuestros pecados, ¿quién podría sostenerse en tu presencia? Pero en ti hallamos perdón, para que seamos salvados de nuestros pecados." La misericordia es posible gracias a un gran amor. Puesto que Dios nos ama tanto envió a su único Hijo a dar su vida por nosotros y por la sangre de Cristo hemos sido perdonados y redimidos. Fuimos liberados de la esclavitud del pecado y de la muerte por el amor inagotable de nuestro Dios trino (Padre, Hijo y Espíritu Santo), cuya misericordia es más profunda que el océano y cuyo perdón se extiende más allá de las estrellas del cielo. La misericordia es un don que se debe compartir. Como vemos en la primera lectura de los Hechos de los Apóstoles (He 3:1-6), la respuesta de los primeros cristianos a la misericordia con que se les mostró fue compartir generosamente con los demás. Y los apóstoles daban un testimonio poderoso de la resurrección del Señor Jesús, y la gracia de Dios sobrentendía en todos ellos. Y no había entre ellos ningún necesitado, porque todos los que poseían terrenos o casas, los vendían, y el dinero de lo vendido lo llevaban y lo ponían en manos de los apóstoles, y éste era repartido según la necesidad de cada uno (He 4:31-35).

La unidad entre nosotros exige misericordia: buscar el perdón de nuestros pecados, así como el perdón de los pecados cometidos contra nosotros; es el único camino hacia la paz y el reconocimiento del perdón de Dios. La misericordia de este domingo, nuestro Señor rescatado, hace la conexión entre el perdón y la paz cuando dice: "Y los que perdonaron a sus hermanos en la tierra, también los perdonará el Padre en el cielo." (Mt 6:14).

En su historia visita a Irak el mes pasado, el papa Francisco nos recordó que "la paz no puede llegar a través de la violencia, sino por el reconocimiento del perdón y el reconocimiento de la sinceridad y de la sinceridad en la palabra de Dios, en el rostro de la misericordia, podemos alcanzar la paz." (La Razon, 11/218)
April 15
St. Joseph Church, 1401 S. McKinley Ave., Indianapolis. Third Thursday Adoration, interceding for women experiencing crisis pregnancy, 11 a.m.-7 p.m., with Mass at 5:45 p.m.


April 15, 22, 29, May 6
The Franciscans offer a virtual marriage crisis/enrichment class, 7-8 p.m., series offered monthly, first class on May 20, no registration needed, free. Upcoming topics: April 15, “Handling Anger Constructively;” April 22, “Speaking the Truth in Love;” April 29, “How to Fight Fair and Conflict Resolution.” May 6, “Feelings and Your Spiritual Heart.” Go to carnemihabitation.org, click on link at top on left, then “Catechesis.” Information: carnemihabitation.org/web, or Keith Ingram, k Ingram@luc.edu or 317-324-8446.


April 16-17
Discernment virtual retreat: “Living the Military of God” on Zoom, Sisters of Providence, Saint Mary-of-the-Woods, 7:30-9:30 p.m. Sat. 2-7:30 p.m., for women ages 18-42 exploring religious life, free. Register online: curt@CatholicRetreat.com. Sister Joni Luna at 361-500-9535 or d.nichols@franciscansusa.org.

Mount St. Francis gym and lower level chapel, 9 a.m. St. Anthony Dr., Mt. St. Francis. Terry’s Treasure Yard Sale, 9 a.m.-4 p.m. Information: curt@Terry’sTreasures.com, 812-923-8817.

April 17-May 1 (virtual), April 24 (in person) Indiana University St. Vincent de Paul “Love Your Neighbor 5k Run/Walk,” run or walk 5k with 2 options—Virtual: April 17-May 1 anytime/anywhere. In-person: April 24, 9 a.m. White River State Park, 801 W Washington St., Indianapolis. packet race for in-person participants includes MyLaps Chip Timing for five free results, pace breakdown and placing. Cost: ages 23 and older $35, under age 22 $30, no T-shirt; students 62-65 $20, $15 with no T-shirt. Registration and information: www.runindy.com/neighborQuestions.𝐝𝐢𝐠𝐞𝐫𝐲@victoria.indiana.edu or 317-924-7068 ext. 238.

April 21

April 24

Our Lady of the Most Holy Rosary Catholic Church, Indianapolis. Faithful Citizens Rosary Walk, 10:45-11:45 a.m. meet in front of church. Information: faithfulcitizens2014@gmail.com.

Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. 2nd Annual Free Tree Giveaway, sponsored by the Franciscan Earth Care Initiative of the Province or Our Lady of Consolation Church. 9 a.m.-1 p.m. two free seedlings per car, tree varieties include white oak, sycamore and river birch. Information: Debbie Nichols, d.nichols@franciscansusa.org or 317-500-3935.


Events Calendar

April 1
Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. Pilgrimage at the Mount. 9 a.m.-3 p.m., Conventional Franciscan Father Vincent Petersen, presenter, $50 includes lunch. Registration: mountainsaintfrancis.org/retreats or 812-923-8817.

April 20
Benedit Inn Retreat & Conference Center, 1402 Southern Ave., Beech Grove. Beneficence Spirituality, 7:30-8:30 p.m., series of stand-alone sessions, April 20 presenter Benedictine Sister Carol Falder, April 27 presenter Benedictine Sister Amaurione Puccell, $25 per session. Registration and information: beneficence@luc.edu or 317-784-7561.

April 21-June 2
Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. Pinion Air Classes: Painting the Springtime Landscape. Saturdays, 9:30-1:30 p.m., or 5:30-7:30 p.m, learn outdoor painting techniques from Conventional Franciscan Father Vincent Petersen, open to all levels, bring paints, canvases and brushes, easels and drawing tables provided, $25 per session. Registration: mountainsaintfrancis.org/retreats or 812-923-8817.

April 24
Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. Wisdom of the Second Half of Life, 9 a.m.-4 p.m., Judy Ribar presenter, $50, additional $75 for overnight accommodations and one meal. Registration: mountainsaintfrancis.org/retreats or 812-923-8817.

April 30
Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. Painting with Padrone, last Friday monthly through May, doors open 5:30 p.m., painting instruction from Conventional Franciscan Father Vincent Petersen 6-9 p.m., subject matter changes weekly, choose light and shadow techniques, bring your own beverage, $40 per class. Registration: mountainsaintfrancis.org/retreats or 812-923-8817.

May 5
Mount St. Francis, 101 St. Anthony Dr., Mt. St. Francis. Migratory Birds at the Mount, Fri. 5-9 p.m., live presentation with Leslie Grow from Dwight Chamberlain Raptor Center at Hardy Lake, Sat. 7 a.m., two guided birdwatching tours with local naturalist Rod Golworth, $120, private room, two meals, presentations and guided hikes. Saturday only, $50, includes breakfast, presentation and guided hikes. Registration: camp@lumenchristi.com or 317-784-7817 ext. 106 or moss@lumenchristi.org.

May 7-8
Mount St. Francis, 101 St. Anthony Dr., Mt. St. Francis. Migrant Birds at the Mount, Fri. 5-9 p.m., live presentation with Leslie Grow from Dwight Chamberlain Raptor Center at Hardy Lake, Sat. 7 a.m., two guided birdwatching tours with local naturalist Rod Golworth, $120, private room, two meals, presentations and guided hikes. Saturday only, $50, includes breakfast, presentation and guided hikes. Registration: camp@lumenchristi.com or 317-784-7817 ext. 106 or moss@lumenchristi.org.

May 8
Mount Saint Francis Center for Spirituality, 101 St. Anthony Dr., Mt. St. Francis. Die with Mary, 9 a.m.-4 p.m., Judy ribar presenter, $50 includes lunch. Registration: camp@lumenchristi.com or 317-784-7817 ext. 106 or moss@lumenchristi.org.

May 10
Mount St. Francis, 101 St. Anthony Dr., Mt. St. Francis. Guided Hikes at the Mount, 7 a.m. noon, breakfast, presentation and two guided hikes led by local naturalist Rod Golworth, $25. Registration: camp@lumenchristi.com or 317-784-7817 ext. 106 or moss@lumenchristi.org.

For a complete list of retreats as reported to The Criterion, log on to www.archindy.org/retreats.

Bill and Jane (Gaskell) Broun
Lester and Joan (Barbour) Broun, members of St. Michael Parish in Brookville, will celebrate their 65th wedding anniversary on April 14. The couple was married in St. Mary Church in Oxford, Ohio, on April 14, 1956. They have six children: Denise Busony, Debbie Moore, Diane Pennington, Donna, Doug and the late Ricky Broun. The couple also has nine grandchildren and 17 great-grandchildren.

LARRY AND RITA (FISHER) PERSINGER
Larry and Rita Persinger, members of Annunciation Parish in Brazil, will celebrate their 60th wedding anniversary on April 14. The couple was married in St. Patrick Church in Terre Haute on April 14, 1961. They have four children: Rita Rhoads, Anne Wilkey, Anita and Michael Persinger. The couple also has 13 grandchildren and 17 great-grandchildren.

For a list of events for the next four weeks as reported to The Criterion, log on to www.archindy.org/retreats.

Announcements for couples celebrating 50, 55, 60, 65, 70 or more years of marriage are accepted. Go to bit.ly/2M4MQms or call 317-236-1585.
“Jesús quiere que toquemos la misericordia humana, toquemos la carne sufrientes de los demás. En nuestra relación con el mundo, se nos invita a dar razón de nuestra esperanza, pero no como enemigos que señalan y condenan. [...]. Sólo puede ser misionero alguien que se sienta bien buscando el bien de los demás, deseando la felicidad de los otros” (“La alegría del Evangelio,” #270).

Desde el inicio de su pontificado, el papa Francisco ha escrito sobre la esperanza y la alegría. De hecho, su primera exhortación apostólica, titulada “Evangelii Gaudium” (“La alegría del Evangelio”) y publicada el 24 de noviembre de 2013, trata íntegramente sobre la buena nueva de que la resurrección del Señor nos ha librado de la oscuridad del pecado y la muerte.

El papa nos dice que “la alegría del Evangelio llena el corazón y la alegría del Señor llena de alegría a los hombres. La felicidad está en el Señor, no en nosotros. La alegría es un regalo del Señor, no una conquista del hombre” (#270).

La exhortación del papa Francisco nos recuerda la buena nueva de la alegría pascual. Para el papa Francisco, la esperanza y la alegría del Evangelio son la única solución ante la desolación y la angustia que proviene de la percepción mundana de fatalismo y desesperación (#2). La propia Iglesia está tentada a aceptarse como una comodidad que ofrece la aceptación del status quo (#2). Esto es inaceptable!

El milagro pascual debería impulsar a todos los cristianos bautizados a alzar su voz con corazones rebosantes de alegría, a proclamar la transformación del mundo y todo lo que encierra, y a actuar con heroísmo y esperanza para recobrar el contacto con Cristo resucitado, y para revolverse lo que se ha asentado con la inmovilidad que infunde aquel que no va a cambiar de manera radical (#13). A la luz de la alegría de la Pascua, el papa Francisco nos previene a todos (incluso a sí mismo) de tres tentaciones: el individualismo, la crisis de identidad y el enfriamiento del fervor. El papa Francisco considera que la mayor amenaza es “el gris pragmatismo de la vida cotidiana de la Iglesia en el cual aparentemente todo procede con normalidad, pero en realidad la fe se va desgastando” (#83). Nos advierte contra el derrotismo y exhorta a los cristianos a ser símbolos de esperanza que generen una “revolución de la ternura” y a desterrar la “mudanía espiritual” que busca “en lugar de la gloria del Señor, la gloria humana y el bienestar personal” (#88, #93).

La Iglesia nos enseña que solo existe un tipo de pecado impenitible: los pecados contra la esperanza (Catecismo de la Iglesia Católica, #2091). Esto se debe a que los pecados contra la esperanza contradirían el propio significado de la vida cristiana al negar el misterio pascual y su poder redentor sobre nosotros, independientemente de quienes seamos y qué hayamos hecho. “La alegría del Evangelio” es un llamado a los cristianos para que se conviertan en “evangelizadores con Espíritu” que “se abren sin temor a la acción del Espíritu Santo” y que tengan “la fuerza para anunciar la novedad de Cristo renaciendo en vos, en vos, en todos y en todo tiempo y lugar, incluso a contracorriente” (#259).

En respuesta a la buena nueva de la Pascua, el papa Francisco anima vehemente a los evangelizadores a que recen y trabajen sobre la premisa de que nuestra “misión es una pasión por Jesús”, “la misión es una pasión por Jesús” (#268). ¿Hasta qué punto nos pasamos a Cristo renaciendo en los demás? ¿Estamos entusiastas o somos tibios? El papa nos alienta a que no desanime ante el fracaso o la ausencia de resultados puesto que “tal fealdad es muchas veces invisible, inefable, no puede ser contabilizada” (#279). La anuencia que Pedro y los discípulos mostraron después de que habían recibido el Espíritu Santo es lo que se exige de nosotros hoy. La Iglesia ha experimentado muchos fracasos (muchos de ellos autoimpuestos) en sus 2,000 años de historia, pero la presencia del Espíritu Santo ayuda a superar nuestras debilidades humanas y a hacer que el crecimiento genuino en la santidad y la caridad sea una posibilidad real en cualquier circunstancia, por desafiable que sea.

La Pasca es la temporada de la esperanza y la alegría. No temamos proclamar nuestra profunda convicción de que la Resurrección salvadora del Amor ha vencido el sufrimiento y la desesperación de la pasión del Señor. ¡Aleluya! (Daniel Conway es un miembro de The Criterion’s editorial committee.)
El consejo de un adulto a encontrar un camino hacia Dios

(Nota del editor: En esta serie, The Criterion presenta a jóvenes adultos que han tenido un impacto profundo en la Iglesia y se esfuerzan por vivir su fe en la vida cotidiana.)

Por John Shaughnessy

Hay momentos entre una madre y un hijo que pueden parecer ordinarios a ojos de los demás, pero que es especiales e impactantes para las dos personas que los comparten.

Para Saul Llacsa, de 34 años, uno de esos momentos llegó cuando tenía 7 años y marcó su vida desde entonces, especialmente en las situaciones más difíciles que ha tenido que soportar.

Al recordar su crianza en Bolivia, Llacsa recuerda ese momento sagrado como parte de una época en la que, pese a que sus padres eran “muy pobres,” hacían todo lo posible para ofrecerle un hogar seguro y ayudarle a entender lo que es más importante en la vida.

“Creo que todo se inicia en la familia,” afirmó. “Un día, cuando tenía 7 años, mi madre me llevó a la iglesia y me dijo, ‘[Hijo] tenías un vacío en tu vida, tanta prisión, solo tienes que ir a la iglesia y hablar con Dios.’ Me dijo: ‘El espíritu santo, tú tienes que ver con mamá. Puedes venir tú solo.’

“Y eso hizo. Pasó a ser una rutina en mi vida. Un día, mi padre trajo de la escuela, iba a la iglesia: ‘Oye, Jesucristo, ¿estás aquí? ¿Te habló tu padre? El habitante de mi casa me dijo que quería presentarme a un sacerdote de la Arquidiócesis de Nueva York,’ recuerda.

“Era el rector del seminario de allí. Hablamos por teléfono seis o siete veces. Me preguntó si quería ir a Nueva York a hablar con él. ‘Eso es lo que me dijo.’

“Tenía un vacío en mi vida, y ese vacío era infinito. Podrías echar lo que quisieras dentro de ese vacío. Yo quería hablar con Dios.”

Mientras vivía en Chicago, Llacsa comenzó a asistir a la iglesia, donde conoció a algunos sacerdotes que eran latinos.

“Un día de ellos se me acercó y me dijo que quería presentarse a un sacerdote de la Arquidiócesis de Nueva York,” recuerda. “El rector me dijo, ‘Saul, tú tienes que confesar tu fe. Hablamos por teléfono seis o siete veces. Me preguntó si quería ir a Nueva York a hablar con él. ‘Eso es lo que me dijo.’

“Tenía un vacío en mi vida, y ese vacío era infinito. Podrías echar lo que quisieras dentro de ese vacío. Yo quería hablar con Dios.’

“Además, también, en ese vacío, quería a Jesucristo y a través de su presencia, lo que me hizo feliz. Ahí es donde me he comunicado con Dios. Ese es lo que me hace feliz. Ahí es donde encuentro la motivación para mi vida.’

La esperanza de una generación, la promesa de Dios

Llacsa también cree que los jóvenes adultos de su generación tienen el potencial de cambiar las vidas de los demás, especialmente durante los tiempos difíciles.

“Los jóvenes adultos son personas vibrantes, inteligentemente equilibradas, con lo que necesitan ayuda y, Dios los necesita,” dice. “[Sin embargo] a veces debemos nuestra fe al perdido nuestro enfoque en Cristo. Muchas veces, dejamos que las cosas externas afecten nuestra relación con Dios.”

“Como joven adulto, comprender que mi fe me tiene una utilidad. Hay momentos en los que necesito mímanos emocionadas a entender nuestra relación con Dios.

“Como adulto joven, comprendo que mi fe tiene más utilidad. Hay momentos en los que necesito más misiones; mi fe no me da un mayor sentido de vida, pero yo estoy aquí. En esos momentos, comprension más en nosotros mismos, que en Dios. Simplemente tenemos que entregarnos a Él, como hizo Jesús.”

Llacsa ha aprendido que su propia fe y propósito siempre ha llegado—especialmente en los momentos más difíciles—cuando ha puesto su confianza en Dios.

“Estoy aprendiendo por todos los momentos difíciles que Dios me ha dado. Cuando miro algunas situaciones de mi vida con los ojos de un ser humano, me parece que es terrible, que es un desastre. Sin embargo, cuando miro con los ojos de la fe, todo tiene un propósito.”

“Me ayudaron a conectar con Dios, a tener historias para compartir con mi vida,” dice. “Dónde vas a conocer a Dios? En la adversidad. Dios te empuja porque sabe que puedes hacer cosas maravillosas. Si te arriesgas por Dios, Él te mostrará tus virtudes, tus dones. Tenemos que servir al pueblo Dios con nuestros talentos, dones y santidad.”

The hope of a generation, the promise of God

Llacsa también cree que los jóvenes adultos de su generación tienen el potencial de cambiar la vida—embracing a relación con la Iglesia y a través de su involucramiento en la Iglesia.

“Young adults are vibrant, intelligent and passionate people. We need their help, and God needs them,” he says. “[Yet] sometimes we weaken our faith by losing our focus on Christ. Many times, we let external things affect our relationship with God.”

As a young adult, I experience that my faith has ups and downs. There are times that I look more intentionally to God, and sometimes I let the daily business of life keep me away from God. In those moments, we trust more ourselves in each other. We just need to abandon ourselves to him, as Jesus did.”

“Saul Llacsa ha hablado durante un evento. (Foto por Natalie Hoefer)"
Sharing the Gospel means embracing the cross, pope says at chrism Mass

VATICAN CITY (CNS)—Living and preaching the Gospel always involves embracing “the cross,” whether it be in the form of misunderstanding, hostility or outright persecution, Pope Francis told priests gathered for the chrism Mass for the Diocese of Rome.

In the life of Jesus and in the lives of his disciples today, “the hour of joyful proclamation, the hour of persecution and the hour of the cross go together,” the pope said at Mass on April 1 at the Altar of the Chair in St. Peter’s Basilica.

Pope Francis did not celebrate a chrism Mass last year because Italy, and much of the world, was in the midst of the first huge wave of the COVID-19 pandemic.

But even with vaccines being distributed and death rates dropping, Italy was under a modified lockdown, so only about 75 priests representing their parishes in the Diocese of Rome were able to attend the Mass with their bishop, the pope.

A total of about 200 people, including three dozen cardinals, were present at the Mass.

The chrism Mass has two unique characteristics: the blessing of the oils used for the sacraments of baptism, confirmation, ordination and the anointing of the sick, and priests renewing the promises they made at ordination.

Deacons brought the oils in large silver urns to the pope, who prayed that God would bless them and the people who will be anointed with them.

Then the priests present vowed that they were “resolved to be united with the Lord Jesus and more closely conformed to him,” and that, out of love for Christ, they renewed the promises they “willingly and joyfully pledged” on the day of their ordination.

The liturgy also includes the bishop asking the faithful present to pray for their priests and for him. Pope Francis slightly altered the text of the second prayer, asking the congregation, “Pray for me—I need it—so that I may be faithful to the apostolic service entrusted to me, and so that you may be more united, day by day, more the image of Christ, the priest—simply that—good shepherd, teacher and servant of all.”

In his homily, Pope Francis acknowledged how many obstacles a priest can encounter as he teaches, preaches and celebrates the sacraments.

The story from Luke’s Gospel of Jesus reading the Scriptures in the synagogue at Nazareth, arousing both admiration and anger, the pope said, shows how “Jesus’ words have the power to bring to light whatever each of us holds in the depths of our heart, often mixed like the wheat and the tares.”

The gentle light of God’s word shines brightly in well-disposed hearts but awakens confusion and rejection in those that are not.”

That conflict is seen repeatedly in the Gospels, the pope said, noting how “the generosity of the merciful father irresistibly draws the prodigal son home, but also leads to anger and resentment on the part of the elder son,” or how “the tender love of the merciful master does not cause the prodigal son to be punished.”

In her prayers in the chapel one day, Sister Patricia told God how sorry she felt that she could no longer help in those ministries.

Then the realization came to me that God could care for these ministries without me. I knew that all the people who I thought needed me had a greater intercessor, namely God. So now, instead of being physically present at my former ministries, I use the time I would have given to them to be in chapel praying for them and for those who have assumed these ministries.

“And since I do spend more time in chapel, I truly believe that when I am carried in, God will say, ‘Oh, I know you! Come enjoy your heavenly home.’”

Sharing the Gospel means embracing the cross, pope says at chrism Mass

The gifts of parents bring joy to children during pandemic

(Editors’ note: As part of our coverage of the ongoing influence that the coronavirus pandemic is having on the faith lives of people, The Criterion invited our readers to share their experiences.)

Fourth in a series

By John Shaughnessy

Like most parents with grown children, Joan and Larry Johnson always look forward to the special times when everyone in their family is together. And similar to many older parents during the COVID-19 pandemic, their hopes of getting everyone together in-person in the past year were dashed because of fears of spreading the coronavirus.

Not wanting to give up on that connection completely, the couple turned to their faith for a different kind of family reunion.

“My parents found a way to bring our family together in a very prayerful, comforting way,” says Julie Ross, their daughter and a member of St. Jude Parish in Indianapolis, the same parish as her parents.

“Mom and Dad have prayed the rosary daily for several years. They decided in October of 2020 to share a Zoom link with their seven daughters, inviting each of us to join them in praying the rosary daily.

The experience has brought to life the adage, “The family that prays together, stays together.”

“Whatever this experience has been, lifting our prayers to Mary, hearing the grace of the Lord, has been a comfort it has been, knowing that we are not alone during this time of prayer together,” Ross says. “Our second daughter—our sister Lynn who passed away seven years ago—often joins us for our family rosary.”

On those evenings when a cardinal appears and eight squares light up on their Zoom rosary meeting, there’s the feeling that everyone in their family is together again.

“My Mom and Dad have always given us gentle guidance in our faith journey,” Ross says. “We grew up with the simple wisdom that ‘God will always be there for you.’

“The faith that has been passed down to us by our parents is what allows us to recognize the gifts and graces given to us, while also knowing where to turn in troubled times.

A saying that has shaped a life

Benedictine Sr. Patricia Dede has never forgotten one of her mother’s favorite sayings, “Whenever I go by the rosy cross, I stop and make a visit. So that when I’m carried in, the Lord won’t say, ‘Who is it?’”

That saying has struck a chord with Sister Patricia again during the pandemic. “I’ve had extra time to make more visits to our chapel, but I’ve really missed my two volunteer ministers’ says Sister Patricia, who is 87 and a member of the community of Our Lady of Grace Monastery in Beech Grove. “I volunteered at the food pantry at St. Vincent de Paul and as an extraordinary minister of holy Communion at St. Francis Hospital. My age prevents me from continuing these ministries during the pandemic.”

In her prayers in the chapel one day, Sister Patricia told God how sorry she felt that she could no longer help in those ministries.

Then the realization came to me that God could care for these ministries without me. I knew that all the people who I thought needed me had a greater intercessor, namely God. So now, instead of being physically present at my former ministries, I use the time I would have given to them to be in chapel praying for them and for those who have assumed these ministries.

“And since I do spend more time in chapel, I truly believe that when I am carried in, God will say, ‘Oh, I know you! Come enjoy your heavenly home.’”

Joan and Larry Johnson have shared a Zoom link with their children to pray a daily rosary during the COVID-19 pandemic. [Submitted photo]
parish life coordinators and a small representation of deacons, religious and lay faithful.

This year, the congregation was still limited in size due to the ongoing pandemic. But it was larger than the chrism Mass celebrated nine months previously. And lay Catholics from across the archdiocese could take part in it.

“Even with masks on, you look and sound wonderful,” Archbishop Thompson said in his opening remarks. “It’s great to be with you. It’s a wonderful day to have the chrism Mass.”

The chrism Mass features the blessing of oils used in several sacraments and in the dedication of churches and altars. Priests also renew their ordination promises during the liturgy.

Jeanie Leising, a member of St. Mary Parish in Rushville, has attended several chrism Masses in the past with her husband Mark and was glad to be able to attend this year.

“It’s a real blessing and relief to be able to come back, to have it in Holy Week and to really just do what our Church does,” Jeanie said. “It deepens my faith.”

“This is about to bless. It’s so closely to the oils he was about to bless. The blessing of the sacred oils represents the power of divine grace to heal, transform and send forth those who receive sacramental anointing,” he said.

The Church’s sacramental worship contributes to the healing of a society suffering and divided in so many ways, Archbishop Thompson noted.

“At the heart of this celebration is the very nature of the Church’s missionary impulse, as Pope Francis reminds us, calling forth each baptized member in authentic witness of holiness and mission,” he said.

In responding to this call, Archbishop Thompson said, Catholics should think more about others and their needs and less about themselves and their agendas.

“In doing so, as Pope Francis exhorts us in his October 2020 encyclical letter, ‘Fratelli Tutti,’ we bear witness to the fruits of fraternity and social friendship,” Archbishop Thompson said. “How important this witness is in such a fractured, divided world. Amid the ongoing challenges of the pandemic, social unrest and political polarization, this witness is as essential as ever for the soul of Church and state.”

Archbishop Thompson went on to say that keeping Jesus Christ at the center of that witness is essential to making it effective.

He is “the beginning and the end of all that we are about as disciples ... and ministers of the Gospel. That is why we must always strive to be Christ-centered rather than self-centered.

“United in communion with God and one another as one, holy, catholic and apostolic Church, the Body of Christ, we are equipped to go forth and transform the world rather than be transformed by the world,” Archbishop Thompson said. “This is the mission entrusted to us by Jesus Christ in bringing about the Kingdom of God.

“All for the glory of God and the salvation of souls.”

(For more photos from the chrism Mass, visit www.CriterionOnline.com.)
Charity for all at the heart of encyclical on interreligious dialogue

By Amy Uelmen

As the first encyclical to promote interreligious dialogue, “Ecclesiam Suam” (“His own Church”), published in August 1964, marks an important milestone in Church history.

Written in the midst of the Second Vatican Council (1962-1965), St. Paul VI took pains not to anticipate the ongoing work of the council or to “steal its thunder,” (#66) but aimed instead to prepare and support the work for the documents on dialogue that were to emerge.

Notwithstanding that modest stance, “Ecclesiam Suam” still speaks deeply to the challenges of dialogue today. With the passing of time, the work seems to have become a very tall order.

Increasing polarization impedes dialogue in many areas of culture, including between and within religious communities. Some worry that attitudes of dialogue create confusion rather than clarity and can even weaken the capacity to address injustice.

For all of these reasons, it is interesting to note when Pope Paul officially opened the door to this work: in 1964, at the height of the Cold War. He was not naive. Dialogue is not, he explains, “an immoderate desire to make peace and sink differences at all costs” (#88).

Taking stock of historical conditions, the pope acknowledged “a world that offers to the Church not one but a hundred forms of possible contacts, some of which are open and easy, others difficult and problematic, and many, unfortunately, wholly unfavorable to friendly dialogue” (#13). Dialogue has always been a complex endeavor, requiring a variety of approaches for varying circumstances and conversation partners.

Given these challenges, equally striking are the powerful resources for spiritual renewal that Pope Paul highlighted just prior to his discussion of dialogue. A renewed discovery of the Church as the mystical body of Christ promised a vision not only of how Christ himself lives in the Church, but also of “Christ who manifests himself in manifold guise in the various members of his society” (#35).

“Zeal for the spirit of poverty” not only increases awareness of “the many failures and mistakes we have made in the past,” but also underlines the “principle for interreligious dialogue” (#35).

Finally, the pope also highlights the importance of taking “great care” to listen—not only to what people say, “but more especially what they have in their hearts to say” (#97).

To whom is the Church’s dialogue addressed? Starting with the widest possible audience: “All things human are a master’s degree in theology at Fordham University.

†

We want to it be the sort of dialogue that will make Catholics virtuous, wise, unoffended, fair, serene and strong” (#113).

Of course, each of these immense terrains for dialogue has grown and developed through the years, walking in the light of the further reflections of Vatican II and journeying with our changing world. But the hope and the conviction remain the same: that the work of dialogue continues to “increase the holiness and vitality of the mystical body of Christ on Earth” (#116).

As we reflect on how to strengthen these commitments in light of current challenges, “Ecclesiam Suam” remains a treasure-trove of insight and guidance.

(Amy Uelmen is a lecturer in religion and professional life at Georgetown Law School. She earned a bachelor’s degree, a law degree and juridical science research doctorate at Georgetown University and a master’s degree in theology at Fordham University.)
It’s a rare 70-degree, sunny day in March. My husband and I take advantage of the unexpected gorgeous day and decide to accomplish some yard work. I am busy clearing the flower beds surrounding our back patio. I can see, from the corner of my eye, I see a bird land on the pergola’s finial and fly back towards my head. Looking up, I see where the bird is beginning to create a nest in the tangles of grape vines above the wooden structure. I take a moment to study the vines. When we moved into this house little less than two years ago, we were grateful that the beautiful pergola was already in place. Soon after, we planted grape plants at the base of each of the four pillars. As the vines began to grow, we tied, pruned and trained the vines to go up and over the top of the pergola to eventually form a canopy and provide shade to the patio below. This canopy, I believe, is similar to that which we see on the other pergola in St. Jerome, where we lived in Italy. The vines are simply a tangle of dark brown twigs. No leaves are budding yet. From experience, I know that in a matter of weeks new life will spring from what looks like dead plants. Buds will form, leaves will burst forward and soon they will be ripe for pollination. I am of the new growth that comes from a seemingly dead state. Year after year, we see the world go dormant during the cold winter only to see new life erupt in the spring. Throughout the winter, we often sprinkle ashes from our fireplace at the bottom of the grape vines which serve as a type of fertilizer that enables prolific growth and helps bear more fruit. I take this as a sign of how humans also need to experience death to spring forth new life.

"Death" in this case can come in many forms—sickness, suffering, loneliness. We often feel dormant during the darkest times of our lives. However, once we conquer these hardships, God calls us forth to new life, to new growth. Much like the endless cycle of Earth’s seasons, we too face seasons of death and renewal throughout our lives. This cycle bears fruit—literally in this case. I think about the bird I saw carrying bits of twigs to the top of the pergola. She will create a nest in which to birth her babies within the protective confines of the grape vines. So far, we counted three such nests up there. During the summer months, these vines will provide fruit but new life, the natural beauty where underneath we can relax, experience calm, and awe at God’s creation. Later in the summer, we will harvest our grapes to make jars and jars of jelly which we give away to friends and neighbors. This year, we hope to produce wine as well. All this happens because we planted a foundation of grape vines, we tended them, we fed them, and in the end, we waited through the seasonal barrenness to appreciate the new growth.

This Easter season, take the time to marvel at new growth around and within you. Appreciate the reappearance of singing birds, enjoy the colorful blossoms of flowers, and be thankful for the struggles that enable you to grow in new life with Christ.

(Kimberly Pohovey is a member of St. Jude Parish in Indianapolis. She is the director of major and planned gifts for the archdiocese.)

**Twenty Something/Christina Capceci**

The hand-me-down: a love letter that endures

There are echoes of Romeo and Juliet, but the ending is happier.

This story of forbidden love took place long ago on a Mediterranean island in Sicily to be exact. Elizabeth Lagudice was an orphan, a humble, lowly noblewoman with dark curls and big eyes. Dotted on her face, as she was called, made a fabled mistake: she fell in love.

She was enchanted by Matteo Parisi, the hard-working young man who made dresses and evening coats for nobility. But because he lacked her social status, her parents did not approve of the match. And in a move that smacks of a Disney villain, they sequestered Elizabeth at home, hoping it would dissolve the attraction. If not, Servants were sympathetic to the young couple, and they smuggled Matteo’s finest threads to Elizabeth to use as the cutwork for her horse’s bed. Among the hidden fabric was an exquisite white bedspread.

It was a letter made of linen. Elizabeth held it close to her heart and kept the flame of love alive while they were apart.

The needlework expected of young Italian women of that era was tedious. Elizabeth labored over the bedspread from Matteo for two years, it was estimated, cutting tiny holes and running Matteo’s needle thread through them together, while all dreaming of a future with the handsome soldier.

Eventually the two were reunited and married. They moved to Canada for a new beginning. Elizabeth was able to keep the bedspread, the love letter, both made in Italy and in the end, it kept the flame of love alive while they were apart.

Life was hard. The family estate had vanished, cementing her new life without noble status. She never looked back.

Time passed, and Elizabeth grew to be a beautiful woman. One day in 1965, her daughter Josephine, herself an old woman, uncovered the bedspread in a move that smacks of a Disney villain, they sequestered Elizabeth at home, hoping it would dissolve the attraction. If not,

They were self-sufficient, practical—they slept in the attic. The gown reminded the family that they were apart. It kept the flame of love alive while they were apart.

Elizabeth held it close to her heart, and in a move that smacks of a Disney villain, they sequestered Elizabeth at home, hoping it would dissolve the attraction. If not,

The gown reminded the family that

It did not.

**The Human Side/Fr. Eugene Hemrick**

Imbibe in the awe of God’s creation and experience the holy

Spring’s awesomeness has arrived. In Washington, D.C., forsythia, daffodils and tulips adorn front yards, with azaleas and dogwoods to follow. The stunning colors and fragrances of spring are equally marvelous is experiencing Mother Nature, watching as dormant soil produce life.

Synonyms for “awe-some” are “amazing,” “astonishing,” “breathtaking,” “breathtaking,” “remarkable.” Within each of these concepts is the spirit of standing in the presence of wonders. What is the cause of this awesomeness ultimately?

It is God, who is goodness, beauty and truth.

In Joyce Kilmer’s poem “Trees,” he celebrates God’s amazing creation of the

A tree that looks at God all day/Lifts her leafy arms to pray/A tree that may be near or far,And lives in her beauty ever so near upon whose bosom snow has lain/Who intimately lives with rain/ Poems are made by fools like me./But only God can make a tree.”

Inspiring thoughts like this reveal life’s better side. Why is it that many of today’s people do not enjoy real awe, a feeling that radiates with the heavenly? A reason is that we are too busy and distracted by the trials of life and recovering the joy that God created them for.

I love that we embrace the mother and child, particularly when that child is in its weakest form, in the womb, subject to having its life snuffed out by a frightened world that questions whether life is worth living. I love that we provide help and support to those who have the God-given potential to be parents. I love that we help children find a

For “awesome” (Dn 3:76, 78).

The gown reminds the family that

It was not.

**The Criterion Friday, April 9, 2021**
The Sunday Readings
Sunday, April 11, 2021

- 1 John 5:1-6
- John 20:19-31

As almost always in the Easter season, the Acts of the Apostles furnishes the Liturgy of the Word with its first reading for Mass this weekend. Scholars believe that Acts is the work of the Evangelist who wrote St. Luke’s Gospel. Acts, therefore, may properly be seen as a continuation of the story presented in Luke’s Gospel, which closes with the ascension of Jesus. Acts then begins at this point. As it progresses, Acts traces for some years the development of the infant Church, describing the plight of its first members. In so doing, it provides a fascinating insight into the formation of the Church’s structure, as well as a powerful lesson in the basic beliefs that so compelled absolute loyalty and devotion from the early Christians, whom Acts praises as great examples of unqualified faith, especially in the face of human ignorance and treachery.

In this weekend’s reading, Acts presents the first members of the Church as being “of one heart and one mind” (Acts 4:32). Love for and adherence to the Lord were central to their lives. The Apostles bore witness to the resurrection of Jesus. The Lord’s special followers and students, whom Jesus commissioned to continue the work of salvation, had literally seen the risen Lord. The first Christians revered the Apostles. Love for others, in the model of Jesus, was more than a platitudinous or vague ideal. The early Christians assisted the poor. They sold their property and donated the proceeds to this effort.

St. John’s First Epistle supplies the second reading, defining what being a Christian means. All believers must give themselves fully in love to God through trust and faith in Jesus. Because of this commitment and because of the Lord’s redeeming acts, each Christian is a child of God. This term means much more than merely earthly creation. It means eternal life. Baptism in water symbolizes and makes real this absolute commitment.

The Gospel reading for this weekend is from St. John’s Gospel. It is a resurrection narrative, telling a story with which most Christians are quite familiar. Recall the die-hard among the followers of Jesus when they found the empty tomb. Where had the body of the Lord been taken? This reading answers the question. The body of the Lord has been taken nowhere. Jesus lives! He is risen! The encounter with the doubting, demanding Thomas affirms this fact.

Resurrection from the dead is stunning in itself, but Jesus further acts as God by conferring the very power of the Holy Spirit on the Apostles. He grants them the authority of forgiving sins, a divine privilege as sins afflict God. He sends them to the four corners of the world to bring redemption to all humanity. Passing through locked doors as if they were thin air, Jesus greeted the Apostles with “Peace be with you” (Jn 20:19). Jesus makes clear that peace only is in God. The living Lord is the sole source of peace.

Reflection
This weekend, the Church calls its people to rejoice in God’s mercy. It defines mercy. God has redeemed us. Further, it recalls the great compassion and charity of the first Christians. They imitated Jesus, the Son of God. God is love.

When we observe Divine Mercy Sunday, we remember that, in and through Jesus, the risen Son of God, divine mercy is with us. The memory, however, is dynamic. It summons us to follow the Lord’s example in our attitude toward others, our active compassion for one and all. Finally, we are not alone. The Lord left us the Apostles. With their successors in the bishops of the Church as our guides and the bearers of divine mercy, literally, we find forgiveness and the light to see the way to follow Jesus. †

My Journey to God
Jesus I Trust in You
By Rosemary Richardson

Lord, why me? we may sometimes say as we thoughtfully pray. We seem to have no buffer in our daily perils of life. Hurting more each time we fall, not wanting to get up after them at all. So rise up after each mistake remembering what is at stake. Our aim is to get heaven to be with our brethren. So ask daily for His helping hand and to keep the way to follow Jesus. †

Daily Readings

Monday, April 12
Acts 4:23-31
Psalm 2:1-9
John 3:1-8

Tuesday, April 13
St. Martin I, pope and martyr
Acts 4:32-37
Psalm 51:1-2, 5
John 3:7-15

Wednesday, April 14
Acts 5:17-26
Psalm 34:2-9
John 1:18-21

Thursday, April 15
Acts 4:22-33
Psalm 34:2, 9, 17-20
John 3:31-36

The Criterion Friday, April 9, 2021

Q Is it still considered a mortal sin to miss Mass on Sundays or holy days without a good reason? Where in the Bible does it say that? I think it should be a matter of personal choice. I love to go to Mass, and I have never missed except when I had to. But I don’t think it should be that strict. (Iowa)

A It is still considered a mortal sin to miss Mass on a day of obligation without a good reason. The Church has always believed that this obligation stems from the Ten Commandments given to Moses, one of which was to “Remember the Sabbath day, to keep it holy.” The requirement dates to the early days of Christianity and was written into the legal code of the Church from the first centuries.

The Old Testament Sabbath was on Saturday, marking God’s “day of rest” following the creation of the world. Christians, instead, have always kept holy Sunday, since it marked the day of Christ’s resurrection, which completed the Lord’s work of salvation. The Church has always understood that being a Christian is not just a private matter; while we engage in private worship and prayer throughout the week, our primary form of worship is public and communal, which is why Sunday Mass is so central.

The teaching of the Church on this could not be more clear. The Catechism of the Catholic Church says: “The Sunday Eucharist is the foundation and confirmation of all Christian practice. For this reason, the faithful are obliged to participate in the Eucharist on days of obligation, unless excused for a serious reason [for example, illness, the care of infants] or dispensed by their own pastor. Those who deliberately fail in this obligation commit a grave sin” (#2181).

I should note here that gravity of matter is just one of three necessary conditions for a mortal sin—the others being complete consent of the will and full knowledge of the sinful character of the act or omission. And certain circumstances can excuse one from attendance—such as unavoidable work obligations or inclement weather sufficient to put one’s safety at risk. Currently, of course—during the COVID-19 pandemic—the obligation to attend Sunday Mass has been lifted in many parts of the world, including in most of the United States.

(Questions may be sent to Father Kenneth Doyle at askfatherdoyle@gmail.com and 30 Columbus Circle Dr, Albany, New York 12203.) †

(Images courtesy of thedivinemercy.org)
Franciscan Sister Maite Aiken served in education and as a hospital chaplain

Franciscan Sister Maite Aiken died on March 29 at the motherhouse of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. She was 95. The Mass of Christian Burial was celebrated on April 6 at the Motherhouse Chapel in Oldenburg. Burial followed at the sisters’ cemetery.

Sister Maite was born on May 6, 1925, in Cincinnati. She and her family later moved to Richmond where they were members of the former St. Andrew Parish. During World War II, she studied at Marquette University in Indianapolis, earning a bachelor’s degree in history. She also worked during that time in retail stores and in a munitions factory.

Sister Maite joined the Sisters of St. Francis on Sept. 7, 1947, and professed final vows on Aug. 12, 1955. She earned a master’s degree in education with a concentration in Spanish at Xavier University in Cincinnati. She completed further studies at the University of Madrid in Spain, Middlebury College in Middlebury, Vt., and at St. Louis University in St. Louis.

As a hospital chaplain for 14 years and as a health care chaplain at the motherhouse for 20 years. She served in Florida, Indiana, Missouri, and Ohio. In the archdiocese, Sister Maite ministered in Indianapolis as the former St. Mary Academy from 1963-67 and at Marian University in 1967-79.

Memorial gifts may be sent to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †
Catholic leaders welcome eviction moratorium extension to June 30

CLEVELAND (CNS)—The eviction moratorium put in place by the Centers for Disease Control (CDC) has been extended three months, until June 30. The order from Dr. Rochelle Walensky, CDC director, said the extension was necessary to prevent potentially millions of renter households from being forced from their homes in the coming weeks. The action was welcomed by humanitarian and faith-based housing advocates who sought the extension as the coronavirus pandemic continues, and the number of reported cases continues to rise in much of the country.

Leaders from three national Catholic organizations were among those urging the CDC to act on behalf of renters and homeowners who have fallen behind on rent or mortgage payments.

In a March 26 letter to Walensky seeking a moratorium until the pandemic runs its course, the leaders said the extension would protect vulnerable people from losing their homes.

Sending the letter were Archbishop Peter S. Coakley of Oklahoma City, chairman of the U.S. bishops’ Committee on Domestic Justice and Human Development; Dominican Sister Donna Markham, president and CEO of Catholic Charities USA, and Mercy Sister Mary Haddad, president and CEO of the Catholic Health Association of the United States.

The trio also called for revising provisions of the moratorium so that it automatically applies to all people who are unable to make full rent or mortgage payments, closes loopholes in the moratorium protections and enforces such protections to ensure the safety of all individuals.

Sister Donna told Catholic News Service (CNS) on March 29 that the moratorium must be extended to protect people’s health.

“The importance of people to have a place to live is critical if we’re to keep people healthy, if we’re going to be able to support and care for their families in a humane way,” she said.

Estimates of rent debt vary depending on who is doing the analysis.

The Federal Reserve Bank of Philadelphia in January estimated rent debt at $8.4 billion among 1.4 million renter households.

Another January study by the National Council of State Housing Agencies and Stout, a financial services firm, calculated rent debt of $13.2 billion to $24.2 billion among 7 million to 14.2 million renter households.

The Urban Institute calculated early in 2021 that rent debt stood at $52.6 billion among 9.4 million renter households. The recently passed American Rescue Plan Act includes $25 billion in rental assistance. An additional $25 billion for rental assistance was included in the coronavirus relief law passed by Congress in December.

Saying the Catholic Church teaches that safe, decent and affordable housing is a human right, the leaders explained to Walensky that housing serves as a “key social determinant of health, which is especially important during a pandemic.”

“Individuals and families without stable housing have less opportunity to protect themselves and others through social distancing, are more vulnerable to contracting the coronavirus, and are more likely to need acute care if they become infected,” they wrote.

The letter described an “affordable housing crisis” that has existed since before the pandemic because of a lack of low-cost options and federal rental assistance that has failed to keep up with need. It cited findings from the Joint Center for Housing Studies at Harvard University that identified people of color being most likely to be “cost-burdened by housing expenses.

“It will be necessary to invest in long-term solutions for thriving families and a more equitable society,” the letter said.

The leaders also expressed gratitude for the CDC’s earlier efforts to extend the moratorium beyond its original Jan. 31 end date as well as efforts to expand funding for rental assistance and to defend the moratorium in court cases.
Youths crossing at border lead to rise in offers of foster care help

WASHINGTON (CNS)—The message is still the same. The message’s frequency is still the same. How the message is spread is still the same.

The only difference, it seems, is what’s in the news.

Because of the quick rise in the number of unaccompanied minors crossing the U.S.-Mexico border, more people are responding to the call to help made on social media by the U.S. bishops’ Migration and Refugee Services (MRS). MRS posts messages on its Facebook and Twitter accounts about the need for foster care of young migrant children, both those crossing the border and refugee minors currently across the Atlantic Ocean awaiting foster families in the United States.

But MRS hasn’t added any other social media outlets to its portfolio, and is posting that the foster care needs messages in the same rotation with other MRS resettlement programs. After all, “I don’t want any one program to feel like we’re not promoting them,” according to Mark Priceman, MRS’ assistant director of communications.

“They’re the same messages. Basically, it gets picked up in times of crisis,” Priceman told Catholic News Service (CNS) in a March 29 phone interview.

Priceman can point to two other times when this has happened: in 2017, when then-President Donald J. Trump’s policies resulted in thousands of family separations (in 2018, he signed an executive order to end family separations). And in 2019, when there was an uptick similar to now of unaccompanied minors crossing the border.

He added his belief that the upsurge of interest in helping MRS is driven more by the news coverage of the border crossings than MRS’ social media posts.

Young unaccompanied migrants, from ages 3 to 9, watch television inside a playpen on March 30 at the Donna holding facility in Donna, Texas, set up in February by U.S. Customs and Border Protection, an agency within the Department of Homeland Security. (CNS photo/Dario Lopez-Mills, Pool via Reuters)

The only difference, it seems, is what’s in the news. How the message is spread is still the same. The message’s frequency is still the same. How the message is spread is still the same. How the message is spread is still the same. How the message is spread is still the same.

“Some are looking to foster, some are looking in any way that they can,” Priceman said.

“We’re trying to get eyeballs to the program,” he added. “That’s the goal of it, to spread the word of what we’re doing.

“The overarching theme is that we’re welcoming the newcomer.”

Lindsay Shah, the new MRS director of children’s services and previous associate director of foster care, said all MRS foster care programs are administered via federal grants. MRS works with the federal Office of Refugee Resettlement and the State Department.

It places youths into different foster care programs through 17 different agencies—most, but not all, Catholic—in 13 states.

Shah said that the unaccompanied minors crossing the U.S.-Mexico border hail largely from the Central American nations of El Salvador, Guatemala and Honduras. The refugee children in need of foster placement come from “all over,” she noted, although there is a large number from Eritrea.

While MRS is processing more children this year than in 2020, the numbers can be deceiving. “Actually, because of COVID, the numbers have declined pretty significantly in the past year,” Shah told CNS in a March 30 phone interview.

The nationwide network of resettlement agencies has been affected by progressively smaller caps over the past four years on the number of children who can be placed, she said. Social distancing precautions are also an issue.

Shah added: “Foster parents have different circumstances in their household—an elderly family member, or some other situation that may preclude them from adding someone.”

Nor does today’s increase of interest in foster care placement immediately result in more children being placed in U.S. homes, according to Shah. “The foster parents in our programs,” she said, “receive extensive support and training. And also, some of the training is geared toward behavior challenges and cultural and linguistic issues.”

CAPECCHI continued from page 12

other descendants, Beth has responded to daunting circumstances with courage and trust. She dove into an unfamiliar job as a postal clerk after staying home with her kids. She led computer training for her colleagues when she needed to. Through the years I’ve learned that, as long as you’re trusting and have faith, what’s supposed to happen will work out,” she said. “Elizabeth waited a long time to get married. She had to stand her ground and say, ‘Nope, this is what’s supposed to be.’ ”

Christina Capecchi is a freelance writer from Inver Grove Heights, Minn. †

Coined Director Continued from page 15

Assistant Superintendent, Elementary Curriculum and Instruction

The Office of Catholic Schools of the Roman Catholic Archdiocese of Indianapolis is seeking a full-time Assistant Superintendent for Elementary Curriculum and Instruction to serve as a resource to administrators, teachers, staff, students, and families in the areas of curricular support, instructional best practices and student assessment. The duties of this position also include serving as a member of the Archdiocesan Schools Team as well as the liaison to the Indiana Department of Education. The Assistant Superintendent for Elementary Curriculum and Instruction is responsible for providing proactive leadership to ensure excellence in Catholic school education in support of the mission of the Office of Catholic Schools for the Archdiocese of Indianapolis.

The position requires a master’s degree in education, and at least five years of educational leadership experience, preferably in Catholic education. Applicants should be proficient and practicing Roman Catholics with a deep commitment to Catholic education. Candidates should also have experience in development and/or marketing efforts and be proponents and role models of lifelong learning. Preference may be given to individuals who are bi-lingual and bi-cultural.

Application are due by April 15, 2021

Please e-mail cover letter, resume, and list of references, in confidence, to:

Ed Isakson
Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
Indianapolis, IN 46206
E-mail: eisakson@archindy.org

Equal Opportunity Employer

ST. THEODORE GUERIN HIGH SCHOOL PRESIDENT SEARCH

St. Theodore Guerin High School is a diocesan, college preparatory high school serving approximately 750 students in grades 9-12. The school is dedicated to its mission of educating students from diverse backgrounds and preparing them to be servant leaders through faith formation, academic excellence and student life. Nationally recognized as one of the Top 50 Catholic High Schools in the country, Guerin Catholic is located in the Diocese of Lafayette-in-Indiana, and serves several communities in and around Noblesville, IN.

Essential Duties
- Ensures the Catholic mission of the school is developed and promoted among all stakeholders; embodies the expression of Catholic identity
- Serves as the CEO, overseeing all fiscal, advancement and supervisory operations
- Articulates the mission of the school to alumni, parents, faculty, staff and the wider community
- Inspires collaboration from all internal and external constituent groups, using exceptional relationship-building, interpersonal, and communication skills
- Develops and updates the strategic plan for the future of the school
- Serves as an administrative officer of both the Hamilton County Catholic High School Corporation Board and the School Governing Board

Qualifications
- Practicing Roman Catholic in good standing with the Catholic Church
- Proven success in advancing the mission of a business, nonprofit, or school
- Strong Advancement experience and financial acumen
- Transformational leader with innovative vision
- Leads with humility, serves with love, trusts in Providence

The anticipated start date of the President position is July 1, 2021. The President Profile and further information for this position can be found at www.guerincatholic.org

Principal of Guerin Catholic High School
15300 Gray Road • Noblesville, IN 46062 • (317) 562-0120 • GuerinCatholic.org
St. Theodore Guerin High School is an Equal Opportunity Employer.